to the infinite power of the Cosmic Spirit. It is sometimes reasoned that as Truth and Good have their absolutes, so Falsehood and Evil must also have their absolutes, or, if it is not so, then both must belong to the relativity only; Knowledge and Ignorance, Truth and Falsehood, Good and Evil exist only in relation to each other and beyond the •dualities here they have no existence. But this is not the fundamental truth of the relation of these opposites; for, in the first place. Falsehood and Evil are, unlike Truth and Good, very clearly results of the Ignorance and cannot exist where there is no Ignorance: they can have no self-existence in the Divine Being, they cannot be native elements of the Supreme Nature. If, then, the limited Knowledge which is the nature of Ignorance renounces its limitations, if Ignorance disappears into Knowledge, evil and falsehood can no longer endure: for both are fruits of unconsciousness and wrong conscious-ness and, if true or whole consciousness is there replacing Ignorance, they have no longer any basis for their existence. There can therefore be no absolute of falsehood, no absolute of evil; these things are a by-product of the world-

movement: the
sombre flowers of falsehood and
suffering and evil
have their root in the black soil of the
Inconscient.
On the other hand, there is no such
intrinsic obstacle
to the absoluteness of Truth and Good:
the
relativity of truth and error, good and
evil is a fact
•of our experience, but it is similarly a
by-product,
it is not a permanent factor native to
existence; for